

# THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob."

Vol. 1]

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THE JUBILEE STANDARD.

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"THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD." Rev. xi. 15.

The coming events of the kingdom of God,  
Cast in glory their shadows before,  
And my being would leap from its 'prisoned abode,  
And the King in his beauty adore.

He comes, and his Spirit that lingers below,  
In the hearts of the chosen and tried,  
To quicken, and to bless in its mystical dower,  
The approach of the Bridegroom and Bride.

The love and the joy and the peace, of the blest,  
Like the day-star arise in the soul,  
And we taste the first-fruits of the Eden of rest,  
And hasten to enter the goal.

All glory, all glory, to Him that was slain,  
Who hath washed and redeemed us to Zion,  
For he smothered us in his kingdom to reign,  
And the Lamb, in his sceptre is bowed.

Philadelphia, April 5, 1845.

C. S. M.

From the Day Star.

LETTER FROM BRO. MILLER,  
TO THE SECOND ADVENT BROTHEREN.

Many of you have enquired, Where is Bro. Miller? and, Where are his views now? I first thank you, my brethren, for your solicitude for me, and now permit me to give you my settled and firm conviction of our present position.

In renewing my former convictions of the truth of God's word, I am not in the least shaken. I have still the same unwavering confidence in its inspiration and truth, as ever. As it respects the way, or rules, by which we are to get a true understanding of the same, and of its doctrine, precepts and promises, I have in no case yet detected an error. As it respects the prophecies, and the mode we have used to understand their fulfillment, I am not yet prepared to give up my confidence in.—Wherein then, say you, is there any difficulty? I answer. Time has shown there is a wrong somewhere, and now we are under obligations, say our opposers, to correct that wrong, or give up the whole ground, and go back to them. I know of no stronger obligation on us to correct a wrong, if we have one, than they are under to correct any they can, and I am absolutely certain that they have shown no better light, and in many cases not near as good, as we have, especially on prophetic chronology.

It was obliged to give up the mode which Protestant commentators have formerly adopted, and follow Stewart, or Chase, or any which I have seen of modern writers who have opposed our views, I must give up my Bible as a weak, silly, insufficient revelation, of so little consequence to us, that it would lose its whole value to me. But they cannot be true. What then, say you, is the wrong? I will answer you according to the best light I now have. And I hope to humble myself in such a manner as

to receive more or better light, if God or any of you should give me such.

I cannot see that we were wrong in the chronology. That the prophetic numbers did close in 1844, I have but little doubt. What then was there worthy of note that could be said to answer to the ending of the periods under these numbers so emphatically describing the end? I answer. The first thing I will notice is, "The hour of his judgment is come." I ask, is there anything in the Scriptures to show that the hour has not come, or in our present position to show, that God is not now in his last judicial character, deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at his coming, or the angels may know whom to gather, when they are sent to gather together his elect, whom God has in this hour of his judgment justified? Rom. viii. 33. We cannot be present until we are collected, and we must be justified, and our names all registered in the Lamb's book of life, and the books be opened, before we can be well examined by the angels. And what is the order of the judgment? Dan. vii. 9-11; Rev. xx-15, 11, 12. First, the throne, and him that sat on it, called the Ancient of Days. Thousands thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment must set and the books be opened, then the great whore must be judged, and then will appear the Son of man in the clouds of heaven, when the saints will be raised, the living changed, and both be caught up to meet the Lord in the air. The earth changed by fire, the wicked and all the works of man burned up; the kingdom of the saints given to the Son of man under the whole heaven, and he is to reign for ever and ever. ~~Thus the order as given by the prophets and apostles, and in their very language.~~ I know of no rule to change the order of these events, any more than the words, and to do either would, in my opinion, be the highest kind of sacrilege we could commit. I have believed that the throne set in heaven would be the first thing mortals on earth would see, and would be the sign of the approach of the Son of man, the sight of which would cause all the tribes of the earth to mourn, and produce the cry to the rocks and mountains to fall upon them, and hide them from the face of him that sitteth on the throne. ~~It would also~~ ~~show the world would not~~ ~~could~~ ~~mistake,~~ and would produce the effect spoken of by the Savior, as recorded by Matt. xxiv. 30. Yet I am not positive, that man in his mortal state, while he tabernacles in corruptible flesh, will be able to see this glory and live. It also seems by John's description of this event, (Rev. xix. 1, 2, 11,) that the scene of judgment begins in heaven, and the first thing mortals on earth will see, will be the messenger of God (Rev. xx. 1,) who is Jesus Christ, descending from God to execute the judgment written in heaven, and fulfill the decrees and promises made in heaven by him who sitteth on the great white throne. See Rev. ii. 4-7, and xi. 4-6; Hab. ii. 20, Zeph. ii. 8-12. "After the glory hath he sent me unto the nations that spoiled you." If this is true, who can say God is not already justifying his sanctuary, and will yet justify us in preaching time.

I am yet on the rock of presumption, as Bro. Storrs calls it, and I cannot honestly get off. To jump into every boat that comes along and call each of their truth, and then delusion, how shall I ever know I am in the truth? I think I can see two great leaks in Bro. S.'s boat Truth, and I hope he will find it out before it dashes on the breakers of the world's applause, or swamps on the quicksands of unbelief. One of these will be the end of his voyage if he continues in his present perilous position. I am on the rock yet. I know my Captain will not fail.

True I expected the steamer the same time it started from the heavenly port; herein I might have been a little careless in not discovering the exact time it would take to arrive at the rock; therefore I must wait and have patience. I did not go on to the rock for a few days only, and then to jump on to the first boat that came along, especially one where I found all the scoffers and worldlings. No, no; I believe God will justify our times yet; I may not be able to tell how, but that is no reason why I should give up my faith. Could Abraham tell how he was to receive Isaac as from the dead, until the event declared it? Certainly not. I expect Christ on the 30th day, 33 A.D., in truth, and looked for him. Was that presumption? We are commanded to watch and look, and why not on that day as well as any other? If we are right in this, it is a great triumph. I am sure I am not expecting to remain here with my effect in my life than that. And nothing I do for my life, I do about here, I never ever thought they were to be saved. Surely this does not look like presumption, any more than Abraham offering his son, or Jonah preaching forty days. I will at knowledge, to believe without evidence would be presumption, or to say, "if it did not come then it could not come under fifty years." Such views and expressions I have no fellowship for. These and the like, are out of our hearts, and come under the text, Deut. xviii. 22. But who can honestly say, we had no evidence that he might come then? The evidence that Bro. S. admits, that he is near, even at the door, is enough for my purpose. And I am thankful to God that I was on that rock then, and I hope to remain strong in faith, making no compromise with flesh, or despisers of our hope. I have no guilt in proclaiming time, for the time is here, God revealed, and whenever the mistake may be, it is not in my power to rectify it, I must leave that with God. I am, as ever, yours,

WM. MILLER.

Low Hampton, March 30, 1845

#### LETTER FROM SISTER CLEMONS.

DEAR BROTHERS AND SISTERS OF THE LITTLE FLOCK:

As I want to see what light the lamp sheds on the New Covenant, meanwhile I will write you, as it may lead you to avail yourselves of all the light that shineth on this most interesting subject.

Read Jer. xxxi. 27-34: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: [margin, or should I have continued an husband unto them] but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and will remember their sin no more."

That this covenant embraces the final gathering of God's people, is evident from these quoted passages as well as parallel scriptures. Jer. xxxii. 36-41, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God; and I will give them one heart and one mind, that they may fear me for ever. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will

rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

But why is this called a new covenant, this everlasting covenant? Perhaps we shall learn something about it by referring to the giving of the two Abrahamic covenants. The first gave the land of Canaan to his descendants, the children of Israel for a temporal possession, (Gen. xv. 7, 8.) This was made NEW in the day that the Lord took them by the hand to bring them out of the land of Egypt. The second covenant, of which the first was a type, (Heb. x. 1-13,) an account of which we find in Gen. xiii. 15, xviii. 2, conferred the *same* in "everlasting possession," of the land of Canaan, in the resurrection; and this is made NEW in the day when the Lord blows out the sins of the whole house of Israel, in the times of refreshing, (Acts iii. 19,) this being the time when he takes them by the hand to bring them into the heavenly Canaan. At this time, when the everlasting covenant is made new, the mystery of God is finished, as he hath declared to his servants the prophets, i.e., the Gospel dispensation to the world; it is in the days of the voice of the seventh angel, when he shall begin to sound; it is when the trumpet of Jubilee comes proclaiming that the year of release is coming, even to the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

But this covenant is to be not according to the covenant which was made new when the Lord began to lead Israel out of Egypt; how then do you differ? The first was broken; "although I was an husband unto them;" but the second is an everlasting covenant, and therefore cannot be broken. Again, the laws of God are written on the hearts of his people, and their sins and iniquities he will remember no more. Now, where remission of these is, there is no more offering for sin. Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated *margin*, new made, for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering; for he is faithful that promised, at this time we are also to exhibit one another as much the more to see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, see Heb. x. 26-31.

The covenant is made new then, when Jesus makes the atonement in the whole house of Israel, or the "house of God," in the Holy of Holies, (Heb. xiii. 1-3) at the opening of the seventh seal, when he stands by the altar having a golden censer, and there was given him much incense, that he should offer it with the prayers of all saints; the prayers of all saints (no exception) upon the golden altar which was before the throne. See what fulfils in the 4th and 5th verses, which is parallel with Rev. x. 18, 19; xi.

Again the Lord says, in the covenant made new with the children of Israel in the day that he took them by the hand to lead them out of Egypt, he was a husband unto them; the covenant of marriage was broken, and the people were estranged, Jerusalem which from that time went to be a woman, the children of Israel, which is a woman, the church, the kingdom of God, the kingdom of heaven, as represented on earth, he himself to be a virgin, was a wife unto him, and went forth to meet the Holy Spirit, the Son of man, to give to the kingdom, or church of the Father, Jerusalem had been a "wife without," in the long process of time, in the presence of the breaking of the first covenant by the rebellion of Israel, in the times of restitution, after Jesus had taken the type of the truly first Adam, of the priesthood in a new place, (Heb. x. 13) by intercession for the transgressors, (1 Pet. ii. 24) as a woman who was a virgin in spirit, (Isaiah vi. 11, 12) then afflicted, and with tempest and a storm, behold I

will lay thy stones with fair colors, and lay thy foundations with sapphire," 12th verse, "And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," 13th verse, "And all thy children shall be taught of the Lord." Here we have the New Jerusalem presented, which John describes coming down from God out of heaven; Rev. xxi. 1-3, 9-27.

The beginning of the conferring the blessings of the new covenant, or the "sure mercies of David," is proved to be the "remission of sins," in the times of refreshing, when the Lord takes his people by the hand and allures them into the wilderness (Hos. ii. 14-23) and speaks comfortably to them; as we read in Isa. xl. 1, 2. "Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned [covenant made new,] for she hath received of the Lord's hand double for all her sins."

The new covenant commences with the marriage, brought to view in Matt. xxv., where the Nobleman receives his kingdom; there wedding garments being given, even the robe of Christ's righteousness, to those who were ready, (having the Spirit for the occasion,) and went in with to the marriage, when the door was shut. How beautifully appropriate are the words of John, (1 John iii. 1-3) to this time, when the Lord takes his people by the hand, and commences writing his laws on their hearts; "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not, [iv. 17, Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in the world.] Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure;" ii. 27, 28. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." See also chap. iv.

But what are the duties pertaining to the new covenant before we enter the heavenly Canaan? Luke xii. 31-40. Let us also read John xvii. for this prayer has its true application when Jesus is "High Priest over the house of God," in "THE DISPENSATION of the fulness of times when he is to gather in one all whom the Father hath given him out of the world. "He that keepeth the commandment keepeth his own soul." Blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city." Then we will search and see what duties the Lord requires of us at this time, as well as see how we need to be equipped to be unharmed by the dangers which beset our path; Eph. vi. 10-18.

Is there not a special baptism attending this new covenant? "Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Heb. x. 22; 1 Cor. x. 1-11; Acts xix. 1-5; 1 Pet. iii. 1, Heb. ix. 14, xii. 13-28. For we have Jesus the Mediator of the new covenant; let us then learn all his will—become little children in his spirit—for of such is the kingdom of heaven.

A few thoughts I have thus sketched out, although imperfect, I feel that the true light, some of it at least, shines on this glorious new covenant, and may the Lord guide you and enlighten you respecting it; may you all have the Spirit of Him that raised up Jesus from the dead dwelling in you, that He that raised up Jesus from the dead may also quicken your mortal bodies by His Spirit that dwelleth in you; that in a moment, in the twinkling of an eye, we may be changed and caught up when the Lord

himself shall descend with the voice of the archangel and the trump of God. Your sister in the hope,

Portland, Me., April 5, 1845.

E. C. CLEMONS.

\* Yes,—a special baptism of the Holy Ghost.

S.

From the Day Star.

### LETTER FROM BRO. MAULL

Dear Bro. Jacobs:—I take my pen to address a few lines to you: may God guide my pen while I attempt to write.

The awful and solemn period of the world's history that we are in, presses heavily upon my mind: and can it be that we have come to that place in the prophetic word, where "be that is filthy" or "righteous," are so to remain? That there will be such a time as this I am satisfied from the following portions of the blessed Word, viz.: Rev. xii. 11, also in chap. vii. 14, of the same book, and in Dan. xii. 11. Has that time come? is the important question to be solved. This question at this time assumes the present form: we are either to admit this is the case,—that our work with the nominal church and world is done: or that the proclamation of the 7th month, the "cry" made at "midnight" in the parable of the ten virgins has never been—that we have never been waked up, and are yet slumbering and sleeping in the tarrying of the vision. This, treacherous as is my memory, I cannot admit. To ascribe the work of the seventh month to the "devil," or "mere human influence" I dare not do; therefore, with trembling, I take the position that we are in the "little while" of patience and watching that will soon terminate in the appearing of the blessed Jesus. We really have need of patience. I am glad in my soul that our blessed Lord has watchmen still that fearlessly give the time, and that they answer each other with cheerful tone "The morning cometh!" Glory be to God!

How appropriate the name of the paper published by Brothers Pearson, the *Hope of Israel*. Abandon the position these brethren have taken, and, to me, it appears there is no "hope" for "Israel;" and Brethren Snow and Matthias's *Jubilee Standard*! O how much we needed a standard at this time, when a brother can call *delusive living faith*, that has had scarcely a parallel since Abraham's day, "delusory;" and that that God worked by, in waking up a guilty world, (that is, definite time) "our folly."

The *Day Star*! may God grant this may shine brighter yet, and cheer the little flock until our Father gives us the kingdom.

Yours, till Jesus comes,

Wm. H. MAULL.

Cincinnati, March 23.

Dear Bro. Sagar:—We are coming to a most solemn and momentous, yet interesting crisis in this world's history, when the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. Yes, brother, the evidence is incontrovertible that the 2300 days expired in '44, and the cleansing of the Sanctuary has been going on since. I do believe we have had the true midnight cry: the Jubilee trumpet has sounded on the 10th day of the 7th month, and all returned that would on that day, and the 1335 days will expire very soon. Throw away this, and we throw away all our blessed experience, and are in total darkness with regard to time that is so plainly pointed out. The cries in Rev. xiv. (preceding the scattering of God's people in Dan. xii. 7th verse, when all these things shall be finished,) have been given; therefore we should live in constant preparation for the great and terrible day of the Lord that, when Christ, who is our life, shall appear we may also appear with him in glory. I do rejoice when I think of the moment when this mortal shall put on immortality, and death will be swallowed up in victory, where parting will be no more, where sickness, and sorrow, pain and death will be felt and feared no more.

Yes, there is a time of trouble coming on an ungodly world and the nominal scoffing world-loving church; they feel a perfect security; consequently it will come on them as a thief; but ye, brethren, are not in darkness that that day should overtake you as a thief. And when we see these things come to pass we are commanded to lift up our heads for our redemption draweth nigh. When he will return "from" the wedding that when he cometh

## WASHING FEET NOT AN ORDINANCE.

All Scripture is profitable, if we will be pruned by it; but it is very unprofitable if we wrest it, i. e., make it imply something which is not intended. Among the many instances of unprofitableness, washing of feet may be numbered for one, as it is now considered by some of our brethren as one of the ordinances of the Gospel. The only question then is,—Is it an ordinance? The proof will depend principally upon the circumstances of what we call the administration; for I suppose none will deny the necessity of an administration. In the case of Jesus and the twelve, our Lord himself administered; which is, I believe, the only instance recorded in which a man officiated; and only two other instances are mentioned in the New Testament, I believe, and in each case women are named as the administrators. Now I suppose no one will contend that women are the authorized or proper persons to administer an ordinance,—and yet Paul, 1 Tim. v. 10, requires that certain women should have performed that office. But does Paul class it with, or among the ordinances? No; he classes it among the duties of obedience and hospitality in the performance of every good work. Is there not then a plain difference between a Christian's duty and a church ordinance? Most certainly there is. Lodging strangers and relieving the afflicted are duties, but they are not ordinances; yet our Savior makes them appear prominent in the judgment:—"I was a stranger and ye took me in; naked and ye clothed me," &c., Matt. xxv. 35, 36. O brethren be careful how you set up a test of Christian character. We all need great humility; our trials are not yet ended. "Let him that thinketh he standeth take heed lest he fall,"—cling fast to the Word. Let the Spirit of Christ dwell in us richly, for it is that spirit which shall change (quick-en) our mortal bodies, making them like his glorious body. That glory will soon appear. Praise the Lord. Life! Life! Everlasting life!

J. CHAFFIN.

New York, April 16.

## LETTER FROM BRO. T. W. HASKINS.

Dear Bro. Snow:—In these last trying days it is to me and all the struggling pilgrims in this unfriendly world, peculiarly interesting and pleasant now and then to meet face to face; and next to that is to hear by letter from one another, and rejoice or weep as the case may be with us; and for such as we have been fed by, with a portion of the Word as "meat in due season," in days past, we feel an interest which cannot be fully expressed, and cannot be understood but by those who feel it. And so have many of the flock felt, and looked with anxiety to know and hear from Bro. Snow; and in proportion as we have felt, have our hearts now been gladdened by the reception of your letters in the *Horn of Israel*, and now by the little messenger you have sent forth; yea, our hearts feel to praise God that you are still among those whom we believe are pronounced blessed by our Lord, giving "meat in due season," (Matt. xxiv.) and our prayer is that you may so continue to do until he who is to come will come, and find you thus doing, and then receive at his hands the promised reward.

And to Bro. M. associated with you, we say God speed; and above all we praise God that he has and does sustain and enable you, by over-ruling and checking our great enemy, to print and send forth the little messenger with words of light and comfort, to prepare God's children for the sounding of the gathering trumpet, which will soon be heard,—yea, as certainly as the trump of alarm was sounded on the 10th day of the 7th month, in the 4th year, to proclaim the year of release. And as to that, I am as firm in faith as that our Bible is a revelation from God, and that that cry was of Him, and a fulfillment of the words of our blessed Jesus, (Matt. xxv.) who told us before that there would be a cry made at midnight.

And thus, too, the words of St. Paul, 2 Thess. vi., are understood by the "brethren," and they know perfectly that the day so cometh as a thief, and that when they say peace and safety,—and oh how plainly is this literally fulfilled—then cometh sudden destruction. But ye, brethren, are not in darkness, but are all the children of light. Yea, verily, it is light, and grows lighter

and brighter as the day approaches. Glory be to God, our present light throws more on the past, and looks more clear and certain on the future than any past experience.

Well, I will not write a long letter, for we have but little to do but comfort one another, and but very little more time to do it in. I will only throw in my wife and say, be of good cheer, and hold on and hold out to the end, and you will soon be gathered with all the faithful that have gone down to the grave in faith of the blessed hope, and looking for the glorious appearing of our great God and Savior Jesus Christ.

Our little band, of which you know something, praise be to God, stand, as a band, almost all united in the present truth, having come out and stood on the Word, have followed on, looking and going forward, and not back, since we passed the certain chronological beacon, the cry, given at midnight.

Yours in love and the blessed and cheering hope of meeting at the Supper of the Lamb, to fulfil the Passover, as promised by our Lord, in the kingdom of God, next moon.

Roxbury, Mass., March 28

THOS W. HASKINS.

## LETTER FROM J. S. BUSSELL.

Dear Bro. Snow:—Yesterday I received a small number of *The Jubilee Standard*, and it rejoices my heart that you are fearlessly proclaiming the present truths from God's Word, now, when it seems as though the saints were furnishing for the bread of life; and while many of the teachers would lend the little flock back, we need just such food; praise the Lord for meat in due season.

There are a few in this place who love the truth, and will not be induced by the vain philosophy of man's reasoning to give up the sure standing of God's Word, backed up as it is by past experience, for the sandy foundations of human sympathy or wisdom. I have never doubted but what God was in the preaching of '43, and that the Holy Ghost dictated the midnight cry. I fully believe it as that there is a Holy Ghost. Then, certainly our true standing is plain, and the saints will soon enjoy their rest.

If all the work in the world was done, and the church ceased about the 1st of the 7th month, I think I should be able to tell you I well remember my last intellectual lecture about that time. I was in Youngstown, N. Y., (and if ever I had the sealing witness of God's Spirit and power, it was then,) and as I arose to address the congregation, with as much of the power of the Holy Ghost as I could stand under, (as it would be,) I said, "I am a poor sinner, but I am a true saint, and I am a true prophet." (For a prophet is one who speaks the words of the Lord.) Dear brother, what means that deep and universal experience of the seventh month? Surely it is of the Lord, and, blessed be his name, he will soon vindicate his truth and people.

I have unwaveringly believed, and talked to the people as I have had opportunity, since the 7th month passed, that the testimony of the Gentiles had come in, and that we, as Advent Lecturers, had nothing more to do for the world and church. Bro. Turner's exposition of the parables has thrown much light upon the subject, for which I thank the Lord.

Our brother E. Hale, Jr., occupies nearly the same position. He has no sympathy with those that are striving to have us go back to re-nuance the church and world. I have many good seasons in conversing with him upon the glorious truths belonging to the kingdom. He often speaks of you; how it would rejoice our hearts to see you in the flesh, but we feel as in this, "the will of the Lord be done." He is almost surprised that you have not sent him any of the *Standard*, and I have learnt this evening, from a correct source, that you have, and that some of the sowers of our blessed hope took them from the other without his knowledge, and opened them, and wrote upon them and sent them back, without hinting to him that they had been any sent to him. Thus you see the wicked continue to do wickedly. But praise God, I feel that their triumph will be short. The Passover will not pass and leave the dear saints in longer suspense. The time of trouble, spoken of in Dan. vii. 1, it seems, (see foreign news in *Standard* No. 2,) has already begun,





spirit to a great and high mountain, and showed me that great city, the holy JERUSALEM, descending out of heaven from God.

Did the angel fulfil his promise? If he did, when he showed the great city to John, he showed him the Bride. Therefore the Bride, the Lamb's wife, is the New Jerusalem. Any man who does not see this glorious truth, is in a most fearful state—in darkness until now. But blessed are those eyes that see, and those ears that hear.

But there are some among us, whose wisdom is that of this world, which is foolishness with God, who would like to have us believe that great city to be simply a figure of the church. Let us examine this a moment. If the Bride is a figure of the city—(as it certainly is)—and the city is a figure of the church—then the Bride is but the figure of a figure—the shadow of a shade! Such phantasies may do for those who would figure away our glorious inheritance; but they will not do for those who receive the kingdom of heaven as little children. No, no. *They shall inherit substance.* 'God is not ashamed to be called their God, for he hath prepared for them a city,' Heb. xi. 16.

It is written that 'they which be of faith, the same are blessed with faithful Abraham.' But for what did Abraham look by faith? Paul tells us, Heb. xi. 10, 'For he looked for a city which hath foundations, whose builder and maker is God.' Did Abraham look for a church? But now let our brother Paul tell us more about this city. See Gal. iv. 26, 'But JERUSALEM which is above is free, which is the mother of us all.' Is the church above? O! no. Captive Zion is in the dust. The most of God's people are sleeping in their graves. True there are a few who have ascended on high. Enoch is there, and Moses, and Elijah, and those that rose from the dead with Jesus. But these do not constitute the new Jerusalem, our mother. And if all the great multitude of saints, that are sleeping in the dust of the earth, were now above, they could not be our mother;—they are our brethren. *The church is not the mother of itself.*

Again, we read in Isa. xxvi. 2, 'Open ye the gates, that the gates, that the righteous nation which keepeth the truth may enter in.' See also Rev. xxi. 14, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Does any one perceive in these passages the least evidence that 'the city,' into which the righteous nation, that have kept God's commandments and his truth, are to enter, is the church?

But enough. We see clearly what is the Bride, and what is her locality. She is above—in the heavens; and will descend with the King, her husband, shortly, to receive all her children. See Isa. xlix. 18, 'As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.' It is thus that she will be fully adorned as a bride for her husband. The fine linen with which she will be arrayed, is the righteousness of the righteous nation, who will enter her gates and walk her golden streets.

Now can the Bridegroom and Bride descend to receive the children of the bridechamber, before they are united in wedlock? In other words, can Jesus come with power and glory as a king, and bring with him the holy city, the capital of his kingdom, and receive his people to himself, and into the house prepared for them, before he has entered and taken possession of it himself? It is perfectly evident he cannot. He must be crowned and take full possession of his glorious palace, and then he will be ready, on his part, to descend from heaven, to gather his ransomed ones home.

As the marriage, therefore, in the parable, is designed to represent the union of the New Jerusalem above, we see that the wedding must necessarily take place before he comes in glory as a king, and when he comes to earth, he comes from the wedding, and not to it.

But some will object that the church is in many places in the writings of the apostle Paul, spoken of as a bride. To this we answer, that in the first coming of Christ a union was effected between himself and his church, which is represented as a marriage. The relation of husband and wife has subsisted between them ever since. And all who have been truly converted to the

faith of Christ have been joined with him in wedlock. See Eph. v. 22-32. Notice particularly verses 31 and 32: 'For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church.' Paul quotes the words of Adam in the garden of Eden when the woman was first presented to him; plainly showing that the union of the man and woman was a figure or type of the union of Christ and the Church. He also says, in verse 30, 'For we are members of his body, of his flesh, and of his bones,' as Adam said concerning the woman, 'This is now bone of my bone, and flesh of my flesh.' We see, therefore, that the marriage, in the parable of the virgins, cannot be the union of Christ with his church, but must be his receiving the kingdom.

In Matt. xxiv. 30, the Lord says, 'they shall see the Son of man coming in the clouds of heaven with power and great glory.' Must he not have received the power and glory before he comes? But again, in chap. xxv. 31, he says, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.' Does any one sit on a throne unless he be a king? Certainly not. Accordingly he says in verse 34, 'Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' So we see that when our blessed Lord comes to the salvation of his waiting people, he comes a King, and has a kingdom to bestow, and not as a Bridegroom, to receive the kingdom. Daniel saw in vision our Lord in the act of receiving the kingdom, Dan. vii. 13, 14, 'I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Daniel says, he 'came with the clouds of heaven, and came to the Ancient of Days.' Jesus says, 'the Bridegroom came to the Ancient of Days.' Jesus says, 'he came to the earth.' And it is certain that he could not thus come at the point where Daniel saw him: for when he does come to earth, it is, as we have already seen, with power and great glory; whereas Daniel saw the kingly power and glory given him. This was while the Ancient of Days (i. e. God the Father) was sitting in judgment. Therefore the judgment of the living and the dead must precede the coming of the Son of man to execute judgment. God the Father first decides upon the character and destiny of all, both living and dead. As proof of this, see Ps. l. 6; Rev. xx. 12. During the time of this process of judgment the Son of man mounts the car of glory, and comes before his Father and the vast multitude of angels that minister unto him and stand before him, and here confesses the names of all who are not ashamed to confess him before men. The Father hears with an approving smile, and the reconciliation being complete, the Father gives the kingdom to his Son, and gives him authority to execute judgment also because he is the Son of man.

The beloved John, when caught away in vision, in the Isle of Patmos, saw our blessed Lord at a point subsequent to this, and before his descent from heaven; Rev. xiv. 14, 'And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.' At the point where John saw him he had received the kingly power, as is evident from the crown upon his head. And yet he had not reaped the harvest of the earth. It follows, therefore, that our blessed Lord ceases to act in the character of High Priest according to the type of the Levitical priesthood, and assumes the crown, and the sceptre, and the Melchizedec priesthood, before he comes in glory to take his people home.

The completion of the great work of reconciliation, or atonement must necessarily be on the 14th day of the 7th month. It is not possible, in the nature of the case, that it should be otherwise. We cannot suppose that God will lay special stress upon the definite time for the observance of the type, if it were not to be regarded in the antitype. This would be a most gross absurdity.



# THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob."

Vol. 1.]

NEW YORK CITY, THURSDAY, MAY 22, 1845.

[No. 11

## THE JUBILEE STANDARD.

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For the Jubilee Standard,

### "LOOKING FOR THAT BLESSED HOPE."

O happy day! when grace subdued  
Its lies in my rebellious heart,  
And Christ my best affections wooed,  
And haled the powers of hell depart.

O happy day! when Jesus gained  
Dominion o'er my guilty soul,  
And sweetly all my powers constrain'd  
To bow to his benign control.

O happy day! when heaven proclaim'd,  
"Thy pair to welcome Christ your king;  
Ye who by grace have been reclaim'd;  
He comes, He comes! Hosanna sing."

O happy day! the trumpet sounds  
All nature forms one general blaze—  
My Jesus wears ten thousand crowns,  
And hails a hought millions shout his praise.

Newark, N. J.

C.

### THE DOOR IS SHUT, AND WE KNOW IT.

Dear Bro. Samuel:—The Lord has committed to me some of his gnaws, and he has taught us, that if we will receive more we must improve that given. Believing this I feel constrained to present, if you shall see proper, to the brethren, some of the light that shines to me from the heavenly camp. We have arrived at a period, when the whereabouts in our voyage to the kingdom, seems to me, to be no more a question of faith simply, but a subject of knowledge.

This is a bold position to take, but I believe we shall prove it.

In presenting the parable of the fig-tree our Lord says, "So likewise ye, when ye see these things, know that he is nigh at the doors." By observation, by exercising our senses and looking without, we see the fig-tree putting forth leaves, and hence know that summer is nigh: "So, in like manner, [Mark's Gospel] ye—call into action your senses and look abroad, and in this way ascertain and know, that He is nigh at the doors. Mark the expression, *doors*, (plural.) There is not some other truth here taught. At a certain point of time the Savior would have us search into this subject. There must then be something deeply interesting to us, or of vital importance in this question of the *doors*. But have we understood what this shut door in the 23rd chapter of Matt. is? I think not—some of us have said 'the door of mercy;' but I can see no such expression in the Bible.

To ascertain what a *shut door* is, we will inquire what is meant by an *open door*? If we can decide upon that, we will, of consequence, have learned what its opposite is. In determining what the other several legs in parts of the parable of the ten virgins were, we have searched the Scriptures, and have taken up

one after another—the virgins, the lamps, the oil, the tarrying, the night, the Bridegroom, the marriage, &c.; and to see what the Spirit would have us understand by them, we have compared Scripture with Scripture, and thus became wise.

Let us follow the same rule in regard to this, and we shall see, that so far from bring a *small part*, that we should treat it so lightly as we have been wont to do; that it is the most important leg of the parable—shedding light upon the whole, and confirming us in the great stand taken, that the Bridegroom has come and the marriage taken place.

Now, then, what is an *open door*? Paul will tell us, 1 Cor. xvi. 9, 'I'm a great door and effectual is opened unto me,' and there are many adversaries.' Again, 2 Cor. ii. 12, 'Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord.' We have no difficulty to understand what is meant here. Paul tells us by this figure, that to him special opportunities were presented for preaching the gospel, that the multitude gladly heard the Word; or, in other words, there was *great access to the people*. The same idea is given in Col. iv. 3, 'I was praying for us, that God would open unto us a door of utterance,' etc. These scriptures would be sufficient, had we no others, to settle the point; but the Spirit will not leave us to question in the least this matter. So hear more of its teachings. Acts xiv. 27, 'And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.' Here the Apostles would have us understand, that God had opened the door to hear and receive the truth. Read Acts xiii. 46 and 48, and see this clearly. Once more, the Savior says, Jno. x. 9, 'I am the door;' by this is very much meant his words—his *truth*. For he also says, Jno. xiv. 6, 'I am the way, the truth, and the life;' and, as before read, 'I am the door;' all which expressions mean one and the same thing. If this be not clear, read Jno. xv. 4, 'If ye abide in me and I in you,' &c.; then in the 7th verse, 'If ye abide in me and my words abide in you,' &c. Here we see, that to have Christ in us, is to hush fast his words. The words of Christ, then, or his *truth* constitute the *door*, access to the people in presenting this truth—the *open door*. And what are Christ's words? Why, 'the kingdom of heaven is at hand,' 'I will come again,' 'surely I come quickly,' and, of this dispensation, *time as well as judgment*.

Now it, by looking without we can see that the time has come in the history of the Church and world, when a *cry* has been made 'Behold! the Bridegroom cometh, go ye out to meet him!' and after which men will no longer hear, but reject every thing uttered upon the subject of the time of the Lord's appearing, must we not see and know that the door is shut?

We have come to just such a time, to the time Paul tells us of as spoken by the prophet, Acts xiii. 41, 'Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you;' to the time spoken of by Isa. vi. 10, 'Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert, and be healed;' we have come to the time when 'the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they may go and fall backward and be broken, and snared and taken;' Isa. xxviii. 13.

We will leave this subject of the door a little farther; for if this is the truth, parallel Scriptures will agree with it; and any



From the Hope of Israel.

## TO PRAYER.

"Ripe is the vintage of the earth :  
His clustering grapes are rosy and full :—  
Messiah comes to tread again  
The wine-press of the battle-plain !"

Jews had returned from Babylon. There the first step was taken after the completion of the decree or commandment, towards building the city, when they DELIVERED THE KING'S COMMISSIONS unto the king's LEUTENANTS, and to the GOVERNORS, which were on this side the river: and they furthered the people, and the house of God. We come then to this necessary and unavoidable conclusion:—that as the 2300 days began, so they must end, on the tenth day of the seventh month.

Well, what then? Why, THEN shall the SANCTUARY be JUSTIFIED. [see margin.] And what is the sanctuary? Let the Word of God answer the question; see Ex. xv. 17, 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.' Here we see that the sanctuary is the Lord's dwelling-place. But what is his dwelling-place? It is Zion. As proof see Ps. ix. 11; lxxviii. 16; cxxxiii. 13, 14; cxxxv. 21; Isa. viii. 18; Joel iii. 21. These and many other passages show us clearly that the chosen dwelling-place of our Lord is Zion or Jerusalem. This cannot be old Jerusalem which is in bondage with her children, but is the Jerusalem above, which is free, and is the mother of us all.

But is nothing more than the 'city of the great King' intended by the term 'sanctuary.' Does Zion or Jerusalem embrace nothing more? We shall find, upon a full examination of the Scriptures on this point, that the people of God and their inheritance are sometimes all included under the appellation of Zion. In this sense the name is used to designate the whole of the kingdom of God. But as the terms 'kingdom of heaven,' or 'kingdom of God,' are frequently applied, in the Scriptures, to the several parts of the kingdom, so 'Zion' and 'Jerusalem' are applied not only to the 'holy city' which is the great capital or metropolis of the kingdom, and, therefore, spoken of as representing the whole, but also to God's people, 'the host,' and to the several parts of their inheritance, 'the sanctuary.' Zion, then, is the sanctuary, i. e. the inheritance of our Lord and his people.

But how is the sanctuary justified? We answer, by the atonement or reconciliation. And here we will recur again to the Law—the shadow of things to come; Lev. xvi. 33, 'And he shall make an ATONEMENT for the HOLY SANCTUARY, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.' Thus in the type the 'holy sanctuary' was cleansed or justified. And this was to be perpetuated as a STATUTE to be observed 'once a year.' That 'once' was always the tenth day of the seventh month: see verse 21, 31. So also in the antitype, the 'HOLY SANCTUARY,' i. e. Zion or Jerusalem must receive the atonement or reconciling on the same day, and thus be pardoned or 'justified.' When that is done, and not before, these blessed words have their binding force upon God's ministers.—COMFORT YE, COMFORT YE, MY PEOPLE. SATH YOUR GOD. Speak ye comfortably unto JERUSALEM, and cry unto her that her warfare [margin. APPOINTED TIME] is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand DOUBLE FOR ALL HER SINS.

Every man, who is not awfully and fatally blinded, must see that this command could never apply till the appointed time is accomplished and the sanctuary justified. And as it is perfectly evident from the passage of God's Word, that his ministers have an important work to do after that, in comforting his people with these gracious words, it follows necessarily, that the 2300 days end, and Zion receives her justification or pardon in the completion of the atonement on the 10th day of the 7th month, and that before the King of kings comes, and the few faithful watchmen are discharged from Jerusalem's walls. And as the sect of Adventists profess to be looking for the immediate coming of Jesus, where is the consistency of their denying that the great point is passed, which must pass before his personal appearing? In other words, why should they deny that the 2300 days have ended, and the atonement, or mystery of God, is finished? S.

(To be continued.)

We trust those who love and hold fast the truth which we have received, will exert themselves to sustain the Standard. We have every thing to struggle against, except the Lord and his people, and his truth:—these are on our side. But those who are to be fed are the 'poor of the flock;' and our paper cannot be sustained without great effort. Come, friends, one and all, rally for our help. S.

For the Jubilee Standard.

### THE "NEW COMMANDMENT."

As we follow the cloudy pillar, and near the promised inheritance, we receive the earnest of its fruition. Like the grapes of Eschol, this foretaste is known by some as the seal, and token of the coming glory, while others, with a murmuring heart, turn away from the cross on which it hangs, and dread the onward conflict. In the dark night of his betrayal, our blessed Saviour, preparing his disciples for the 'little while' of their approaching grief, (which seems to be a shadow of the second 'little while,' in which we 'shall weep and lament, but the world shall rejoice,') says, 'A new commandment I give unto you, that ye love one another, as I have loved you, that ye may also love one another.' Immediately after, he prays the Father, for those also, who shall believe through their word, 'that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us;' also 'that they may be one, even as we are one.' The beloved disciple also speaks of this 'new commandment,' and the burden of his epistolary message is, 'the anointing,' the 'unction from the Holy One,' and 'our love made perfect, that we may have boldness in the day of judgment, because, as he is, so are we in this world.' We perceive then, that there is a trial, or process, by which our love shall be made perfect, to prepare us, to side boldly with Christ in the day of judgment, because as he is, so all those who possess his Spirit, and are one with him, will certainly be in this world. Although still separated from his person, yet this divine sympathy, a oneness with him, in spirit, will make us willing in the day of his power, to change with him, from his intercessory or priestly, to his executive or kingly office. In this separation from the world, and entire union, and interest, with Christ, we now realize an unearthly love, springing up in the soul of all who are one with him. We receive and understand the following blessed teachings: 'Beloved, let us love one another, for love is of God.' 'If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;' and we have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him, 'there is no fear in love, but perfect love, casteth out fear.' 'My little children, let us not love in word, neither in tongue, but in deed and in truth.'

It has long been our prayer and thirst to be filled with God, and now that we know and believe that God is love, how is our love and joy made perfect. In this dark hour of the scattering of the holy people, how precious and peculiarly needful is this solace from the bosom of the Father. With us, it is now our Lord Jesus Christ and his ransomed host, those who are true to his glory and who persevere in following him and his words through the snares and perils of this last temptation. Those who are coming up through great tribulation, who endure, and are pressing on, to overcome the opposition of earth and hell. Those who show, by their fruits that they love Jesus and his appearing. With Christ and his despaired, afflicted and scattered remnant, or seed, we are united in the obedience of the new commandment, which is the seal of the everlasting covenant. Jesus reigns, and we respond, alleluia, amen! His people are tried, and will soon overcome by the blood of the Lamb and by the word of their testimony. And 'salvation and strength, and the kingdom of God, and the power of his Christ,' shall come. Amen and amen: even so come, Lord Jesus.

C. S. M.

Philadelphia, May 20.



should be judged, and that reward should be given,' &c. Also the marriage of the Lamb is come, and it has been written,—'Blessed are they that are called to the marriage supper of the Lamb.' And He says, there are the true sayings of God; hath He said and will he not do it? Hath He promised and will not He make it good? We have had all these in chronological order, perfectly agreeing with the Word; and the Lord has no where warned us of a counterfeit currency of this kind. And as these voices were to be heard under the seventh trumpet, does it not follow of necessity, that the seventh trumpet has sounded? And the Lord has condescended to mark out the signs of the times of these last days with so much exactness, that his people might know their whereabouts, when they were nearing the haven of eternal rest.

The 'times of the Gentiles' are fulfilled; we have come to 'the dispensation of the fullness of times,'—the times of restitution of all things, and the time of blotting out of sins, when the refreshing shall come from the presence of the Lord; and the time of the Covenant, when He 'shall take away their sins;' Rom. viii. 23; xi. 25-27; Eph. i. 11; iv. 30; Acts iii. 19-21.

We came up to the types of the 7th month, and was not the Lord in it? Is not the cloud between us and our enemies? We came upon the types of the passover in the first month, and was not the Lord in it? Was not the passover the day-slain, and is not the day-slain among? Are we not in the morning watch? The Lord has been looking through the pillar and troubling our enemies, taking off their chariot-wheels, 'that they drive them away,' leaving them cities and land. Have not the servants of the Lord sealed in their foreheads? The descending angels have been hunting the earth. The four winds are being loosed, and speedy preparations are being made for the slaughter, and soon the Lord shall raise up a great wind round from the vaults of the earth. The end is the time of trouble, but the Lord will be the hope of his people, and will bring them out of it.

We came next, in chronological order, not to mount Sinai, to receive the law on this side of some but the anniversary of the Lord's descent thereon, I believe, to receive the law written on our hearts and in our minds, in word, to teach our neighbor or brother, saying, 'Knowing the Lord, for then all shall know him from the least unto the greatest.'

The third and next, or 3rd type, claims our present attention. Please examine with care the following scriptures: Ex. xxvii. 2-24; xlii. 16, 17; Deut. xvi. 9-12; Num. xxviii. 26; Matt. xii. 1; Lev. xxiii. 15-21; Isa. xlviii. 7, and make the application. The 3rd type is a very prominent feature in the 'times of the types.' Paul says, 'Christ the first fruits, afterwards they that are Christ's, as it is coming.' It was on this anniversary that the Holy Ghost descended and sat upon the Apostles like unto cloven-tongues of fire, and they spoke with other tongues, as the Spirit gave them utterance. 'This is the anniversary of the Lord's descent on mount Sinai, whose voice,' Paul says, 'thou shook the earth, but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven, thus commencing the second shaking, and the removing of those things that are shaken with this anniversary.' And I think we have in the anti-type of the two waves haves shaken with heaven which are the first fruits unto the Lord. Here, where and when? 'Till heaven and earth pass, not one jot or tittle of the law shall pass, nor all be fulfilled.' 'Thou shalt number from thy mount after the sabbath, (in the passover week,) from the day ye brought the first fruits of the wave offering, seven sabbaths shall be complete.' The number seven is an important number in the Bible, and brings it to *imperfect points*. And in this case it is especially so to be 'complete' at the end of which the two waves move. Jewish Christians, holy houses of Israel, as it is being brought out of her habitation, like I with heaven. There are expressly declared to be the first fruits unto the Lord.

Now we understand that Christ's resurrection is the anniversary of the first fruits of the month after the sabbath, in the passover week, and from that point when the passover is being fulfilled in the kingdom of God I believe seven sabbaths will complete

the first fruits unto God, even they which are Christ's, at his coming. 'Then shall the present be brought unto the Lord,' Isaiah xlviii. 7. Paul, after exhorting us to certain duties, in Heb. x., assures us if we sin wilfully after receiving the knowledge of the truth, they remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. And exhort us not to cast away our confidence, for we have need of patience after we have done the will of God, that we might receive the promise, 'For yet a little while, and he that shall come will come, and will not tarry.' Then in the 12th chapter, presents the example of Esau, to the intent we should not do as he did, for 'when he would have inherited the blessing he was rejected, for he found no place for repentance, though he sought it carefully with tears.' There remaineth no more sacrifice for sins; 2 Esdras, vi. 8, 9, says, 'Esau is the end of the world, Jacob is the beginning of it that followeth.'

Paul, after this admonition, goes on to tell us we 'are not come to the mount that might by toucheth, and that burned with fire, and the voice of words,' &c.; but we 'are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the receiving the kingdom which 'cannot be moved.' Paul connects this event with the anniversary of the Lord's descent on mount Sinai, and with the 'yet once more' shaking, not the earth only, but also heaven, and the removing of those things that are shaken, that those things which cannot be shaken may remain.' And he has connected it with the receiving of the kingdom. And who can separate them? I dare not; see 26-28 verses. Now I think no one will contend that this event was arrived at in Paul's day, or any time in the gospel dispensation, or in the times of the Gentiles. Examine with care the following quotations, and I think they will set the matter in its clear light: Dan. ii. 44, vii. 13, 14, 18; Rev. xxi. 10 and onward; Isa. li. 11; lxi. 4; Ps. cii. 13-18; Isa. xxxiv. 8; Rom. vi. 23-27; Eph. i. 4; iv. 30; Acts iii. 19-21.

May the Lord help all his people to watch and be like men waiting for their Lord, girt about with truth, and their lights burning, that when he cometh and knocketh we may open to him immediately.

Yours, waiting,

Manchester, May 2:

THOMAS EDSON.

#### LETTER FROM BRO. BUNTING.

Dear Bro. Edson:—I love the name of your paper. O how charming is the sound of liberty to the sighing captives. And blessed be the name of the Lord, we have conclusive evidence that this is the year of rest and deliverance for all his waiting people.

This we understand from his own chronology, given us in the 21st and 25th chapters of Matthew, particularly in the parable of the virgins. 'They went forth to meet the Bridegroom—the Bridegroom tarried—and at midnight there was a cry made. Have we heard that cry? Yes, that cry was the preaching of the 7th month, which most certainly was of God, unless we make the ground of God's sons and others, that it was a delusion; or, in plain English a lie. Well, if we take his own words for it, first and last, they certainly amount to this, that the Lord has attended the preaching of a delusion or lie, by the power of the Holy Ghost. He told us then that that word was attended by the outpouring of the Spirit. Has the power of the Holy Spirit failed out to be a delusion? Merciful Father! has it come to this, that the witnesses can prove a thing so clearly by the Divine testimony today, and to-morrow turn about and tell us it was a delusion?

'But,' says one, 'has not the message proved itself false? And how, I ask, has it proved false? Oh! your time has gone by.' Well then, the delusion has precisely the same proof that the preaching of 43 and the 7th month was not of God, that the men of Nineveh had that the preaching of Jonah was not. When



in 3, 23. This was in the Spring, and, as it was the first spring after his baptism, must certainly have been in A. D. 27. After this he came into the land of Judea with his disciples, where he tarried and baptized. At the same time John was baptizing in Enon, not being yet cast into prison; see John iii. 22-24. We may, therefore, rest assured that as late as the summer or autumn of A. D. 27, John's imprisonment had not taken place.

But Jesus did not commence the confirming of the covenant, by his public preaching and his public miracles, until after the imprisonment of John. Matt. iv. 12, 17, 'Now, when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.' Mark i. 14, 15, 'Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Acts xi. 37, 'Thou word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.' Thus Matthew, Mark, and Peter, all testify that the public proclamation of the gospel by our Lord, began soon after the imprisonment of John. As that must have occurred in the summer or autumn of A. D. 27, the public preaching of Christ, accompanied by the confirmatory proofs of miracles publicly wrought, by which he was fully manifested to Israel and proved to be the true Messiah, did not commence till the autumn of A. D. 27. And that, it is very evident, must have been the true date.

But will this harmonize with the date B. C. 457? Let us see. From one point to the other there must be 483 weeks, i.e. 483 years. Suppose, then, the period to have embraced the whole of B. C. 457, there would then be needed 26 full years to make it complete. It would then extend from the first day of B. C. 457 to the first day of A. D. 27. But, as we have clearly proved, the period began on the 10th day of the 7th month. A part of B. C. 457 is not, therefore, to be included in the reckoning, and this deficiency must be made up by the addition of a part of A. D. 27. We see, then, that these two dates agree, and the 69 weeks, which commenced in the 7th month B. C. 457, terminated in the 7th month A. D. 27. Then Jesus began to 'confirm the covenant,' and on the 10th day of the first month of A. D. 31, he caused the sacrifice and oblation to cease, and four days after that he sealed the hand writing of ordinances to his cross.

The argument of Peterson, that the death of our Lord must have occurred in A. D. 31, is a valid one. It is based upon the assumption that the Rabbinical Jews are correct in their mode of reckoning the year. Were that true, the argument would be perfect and inevitable. The assumption was evidently on Friday, the day before the sabbath. See John xix. 31; Matt. xv. 42. It was also on the day of the passover; John xviii. 28. Now, admitting the Rabbinical Jews to be correct, we find by astronomical calculation, that the passover full moon occurred on Friday, in the year 33, and not for several years before or after. But the Caraitic Jews accuse the others of corrupting the law in this matter, in other words, of altering the customs of the Jewish race in their mode of reckoning time. And on examination we find the Caraites to be just. The law imperatively required the presentation of the first-fruits sheaf, or handful, as a wave-offering, on the 16th day of the first month. But if the year be reckoned according to the Rabbinical Jews, with the new moon in March, it would be impossible to obey this requisition of the law, for the grain would not be ripe in the first month. The Caraites, who maintain that the law actually commenced the year one month earlier than the others, the one class regulating the year by the vernal equinox, after the manner of the Romans,—the other by the equinox of the barley harvest, according to the requirements of the Mosaic law. The Caraitic position is consequently correct, and the argument of Peterson, based upon the Rabbinical reckoning, falls to the ground. The death of our Lord was not, therefore, in A. D. 31.

But let us see if it was not in A. D. 31. In the first place let us understand and remember, that the passover was always either on the day in which the moon came to the full, or the day following. This would depend upon the point of commencement of the month. The Jews began their month with the first visible appearance of the new moon. When its change took place early in the morning it would be visible the same evening, and the first day of the month would be the day following. And as there are between fourteen and fifteen days from the change of the moon to the full, and the passover was always the fourteenth day of the month, it would, in this case, occur on the very day of the full moon. But when the moon changed at a later hour in the day, it could not be visible the same evening. In that case the first day of the month would be the second day after the moon's change, and, consequently, the fourteenth day of the month would be the day following the full. We find upon examination that this must have been the case with the Caraitic first month, A. D. 31.

We find also, that in A. D. 33 the full moon was on the 3d day of April. From one full moon to another are about 29½ days. The Caraitic passover in that year would be on the 3d day of May. As the lunar months fall behind the solar 11 days every year, so, in reckoning backward from A. D. 33 to A. D. 31, there must be an addition of 11 days to each year, making, for the two years 22 days. We see, then, that as in A. D. 33 the full moon was on the 3d of May, it must have occurred on the 25th of May in A. D. 31. The true passover day must therefore have been either the 25th or 26th of May in that year.

Again, in the Appendix to Townsend's arrangement of the New Testament will be found a very accurate table, exhibiting the time of the occurrence of the passover (according to the Rabbinical Jews,) during our Saviour's life. In that table it is placed for A. D. 31, Tuesday, April 25th. Assuming this as undoubtedly correct, we shall find that 29½ days, which make a lunar month, extend to Thursday, May 24th. And as there is a small excess over 2½ days in a lunar month, and also over 11 days to a year in the procession of the moon's changes, it came to the full in the 1st part of the day. Consequently the passover was on the day following, which was Friday. We come, then, to this conclusion, that our Lord was crucified, on Friday, May 26th, A. D. 31.

(To be continued.)

#### LETTER FROM BRO. MATTHIAS.

Middletown, Pa., May, 19, 1845.

Dear Bro. Saor:—I have been to the city of Philadelphia, and preached to the band, and had a good time, and they are doing well. I came to this place on Saturday, and preached three times on Sunday in the house of Bro. Walhorn, and expect to again this evening. The Lord blessed the Word, and the brethren received it with favor, and none disputed, contradicted, or caviled, and I praise the Lord. I am quite disappointed in not finding the Standard here,—it comes but occasionally. This morning, however, I have seen the Morning Watch, which contains a great deal about the conference,—resolutions, experiences, confessions, (properly draining back,) all of which, under the circumstances, I exceedingly deprecate; for these conferences, errors, and organizations, are of the evil one, and the real fruit of unbelief, and are really and truly calculated to shake the faith of God's children in their past experience; for they act upon the arrival that there is a contingency of from three to four years in the chronology. This once admitted, and God would not bless any prayer within this circle of chronology as the definite time; and certainly could not have blessed us in '43 and in the sounding of the midnight cry.

O my Lord, have mercy upon thy little flock! How awful and shocking to bring up our speculations upon chronology, or our hypothesis in effort to the Spirit of God,—making the experience of ten thousand witnesses in '43 and the 10th day of the 7th month, (all professing to be inspired by the Holy Ghost) all a delusion. And what ground for doubting this experience? Did we not take the very course to secure a Divine experience,











spoke a vain or unmeaning word, said to them, 'how can ye escape the damnation of hell?'

Before the passing by of the great 7th month movement, I only recognized a few hypocrites among professed Adventists; but, after Bro. Hale published his views, proving from the sure word of prophecy and sound reasoning, that the Bridegroom came on the 10th day of the 7th month, and they that were ready went in, &c., and the door was shut, and a few of God's messengers began to proclaim these truths through the land—then a spirit of opposition and division among Adventists, peculiar to the fulfillment of no other prophecy than that of the parable of the ten virgins. Some said that if the door was shut they were shut, and the actions of others, seemed to imply as much; while some apparently perfectly honest in their views, could not, for a time, understand the fulfillment of the figure. But if there are any that came up to the 10th day of the 7th month that are now without hope, my advice to such is, that they get into the crucible, while Jesus sits as a refiner and purifier of silver. It may be that he will purify them.

But oh my brethren and sisters, let us all beware of the leaven of the Pharisees, and if we have a particle of this leaven in our hearts it will be wisdom in us to ask our King—the Great Refiner—to purge it out before Zion travaileth, as at that time—in addition to the door of faith—the door of mercy will, probably, be shut.

Your brother, in perfect hope of speedy deliverance,  
New York, June 10.

ELI CRATT.

#### LETTER FROM SISTER MUSSEY.

Dear Bro. Snow:—The *Jubilee Standard* is a welcome messenger to our humble dwelling. If ever the 'poor of the flock' needed comforting and strengthening it is now, and my soul is comforted weekly by the perusal of your little sheet: those dear brethren and sisters that have been cast out and smitten, speak the language of my heart. Among the number that are cast out I count myself; and what says the Word on this point? Isaiah lxvi. 5, 'Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy and they shall be ashamed.' This little company of outcasts have got the name of running off the Word, but here is Bible, and this we will claim as ours: and I do believe unswervingly that when Jesus appears, and the sleeping saints come forth, our hearts will rejoice and our bones will flourish like an herb, and the hand of the Lord shall be known towards his servants and his indignation towards his enemies: for behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord will be many. Is the fire already kindled? ever more to be quenched until this wilderness becomes like the garden of Eden? Was there ever such destruction by fire since the burning up of Sodom, as there has been since the Passover? Let those who read of the destruction judge for themselves. O that the Lord would rend the heavens and come down, that the mountains might flow down at his presence; as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence; for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for him: Isa. lxiv.

And while some are getting weary of waiting, and are beginning to turn round and labor for the world that God has rejected, it needs me up to speed my way to Canaan, and to cry the louder, Come Lord Jesus, come quickly, and avenge me of mine adversaries. 'And will not God avenge his own elect, who cry day and night? I tell you he will avenge them speedily. Nevertheless when the Son of Man cometh shall he find faith on the earth?' A little longer, and those who have it will be crying day and night, Avenge me of my adversaries. And will

they be praying for their salvation at the same time? Let all who love their God and their Bible judge for themselves?

The hour of temptation is upon us, the fiery trial has come, the time when the third part is being drawn through the fire as in Zechariah xiii., and Mal. iii., 'He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. I do believe that the little remnant, that is escaping, is now going through this process, and will soon come out of the crucible as gold seven times tried. Oh for grace to endure; let us not try to jump out nor draw back, neither give up our blessed experience in the past, but hold that fast, and take heed to the things we have heard, and hold fast the beginning of our confidence steadfast unto the end, and not fall through unbelief, for he is faithful that hath promised. Yea Jesus is coming speedily and will give us a crown of glory, then we shall have victory forever. O glory to God for the prospect. I feel like enduring.

When I enlisted in this blessed cause I enlisted during the war. And shall one, two, or three disappointments cause me to falter now, just in sight of the promised inheritance? And shall I begin to doubt whether God has led me here or merely human influence, or a wicked spirit? No, never! not for a moment will I doubt that God has led me by his own right hand. For my Bible is my chart; our disappointments are all marked in God's Word, by which we know we are in the right road to Canaan, and if we follow on a little way the chariots of fire will take us up to glory, as they did Elijah. That good old man was called to go to three different points, or places, and I doubt not but he expected to be translated at every place, and if so he was disappointed three times as well as we, and did he go back and confess he was in an error? He went forward; and a little way after passing Jordan he was taken up. I fully believe we are now where Elijah and Elisha were after passing the Jordan, and if we watch we shall soon see the King in his beauty with all his holy angels with him, then shall we say, Lo this is our God, we have waited for him, he has come to save us.

At the passing of 1843 the cry was in the churches, 'come back and confess you were wrong.' But little did I think the time would come when 'Advent brethren' would cry out 'come back and confess your errors.' But to such a period we have arrived since the seventh month. Many are falling through unbelief, and they think those that are holding on to God and his Word have run too fast, have got off his word, and of course will fall unless they come back and confess. 'For one dare not draw back. Perdition lies temptingly there.' But if I inquire any one I am willing to beg pardon and confess. As I go I am asking my way from Sodom, and the command is, 'escape for thy life.' Tarry not in all the plain; look not behind you, Haste thee, Lot's Wife. It is evident God's people are as separate from the world now as Lot was after leaving Sodom. Never was I stronger than now that Christ has asked for and received the kingdom,—that he is now King of kings and Lord of lords,—that the time of trouble has commenced, and this *Jubilee* year every one will be delivered, whose names are written in the book of life. I stand as unmoved in this faith, as a rock in the midst of the ocean, though the winds blow and the waves run high, yet amidst all this truth will stand, and a voice says be still, and know that I am God. Our lamp gives such a glorious light here, I often think of what Bro. Miller expressed in one of his letters. Hear the veteran of the cross: 'We are right in time, and the events we have looked for will come on us in regular order suddenly. Next thing is the heavy judgments of God and the foolish virgins knocking; then Jesus in all his glory; I do now think I am out whereabouts. If we get through these breakers ahead, the port is in sight; God will now be our pilot,—be of good courage, faithful to obey, and we are soon in harbor and at home.' Amen, hallelujah! I believe it.

Your sister, expecting the gates will soon be opened, and the righteous nation, which keepeth the law, will enter, both dead and living; glory, hallelujah to Jesus to Jesus our King!

Whitefield, N. H., June 2.

ANNA MUSSEY.





1801. July 15. Concordat completed between Napoleon and the Pope for the re-establishment of the Catholic religion in France.

1802. April 8. Passed into a law by the French Government. This Concordat had nothing to do with the restoration of the Pope to the Catholic Church and kingdom at Rome.

New York, June 26.

H. H. Cross.

P.S. The 1290 and the 1260 end alike, and hence the 1335 days must be expected to end in July, 1845, THIS YEAR!—Blessed is he that waiteth [continueth holding fast his confidence] and cometh [patiently endures in the faith] to the 1335 days. They will exclaim in rapturous joy at Christ's appearing, 'Lo this is our God, we have waited for him, and he will come to save us!'

H. H. G.

For the Jubilee Standard.

**Beloved Brother is Christ Jesus:**—On the receipt of your last paper my heart truly responded to your appeal, and I hasten to send the enclosed mite. I cannot for a moment suppose that the little scattered flock, will afford to do without its delightful medium of communication until Jesus comes. I have often thought, while perusing its soul-cheering testimony of the beloved children of God, how priceless was such a privilege, and it seemed like a weekly assembling of our spirits together and exhorting one another, and so much the more, now we not only believe, but SEE the day approaching. No, dear brother, the standard of God's truth must still 'bear aloft,' and I pray that his Spirit may enter into many Aarons and Hurs, to rally around it, and hold up your hands while you fearlessly fulfil and teach all the commands and words of Jesus. There is a little remnant here, who still press forward in the faith of a coming Saviour. The Lord has of late manifested his love to us in a peculiar manner, and we feel no inclination to doubt his leading, or rebel against his will. We believe in a present God,\* and in his immediate power, and are hourly EXPECTING deliverance. Although with you and our scattered brethren, our faith has been tried with severe disappointments, yet we are not discouraged, but are determined, in the strength of Elijah's God, to persevere and endure even unto the end. This is the condition of our warfare, and shall be shrink from it? Truly we see that many are fainting by the way, and that living faith, and the light of the Spirit, are failing from among the children of men, yet this should only incite us to increased watchfulness and zeal, and confirm the present, as the time 'when the Son of Man cometh.'

How should the fearful examples of unbelief, in many of the once-beloved among us, warn us to let him that thinketh he standeth take heed lest he fall, and lest the light of the Holy Spirit, which now illuminates our path, should be grieved to depart from us, and our light also become eternal darkness. Oh, brother, we will cling to the Word; yea, every word which God hath spoken, and we will listen to the voice of the Comforter, and trust in God for the result.

In the retrospect of our path since '43 we perceive the strange power of God. We realize that the bringing out such a despised, tramping band from the midst of this fast corrupt generation, is a work of his especial care and design, and we see that the road to translation is not the wide and common way of his Providence. Much of our course is beyond precedent, and we tremble and hang upon his naked hand at every step. We have confidence in our Father's purpose, and hence that he will chasten and lead us just right. Having this blessed assurance we have our eyes behind, we love sight of self and things of time, and yield ourselves, body and spirit, unconditionally, to be moulded and fashioned by his will. We venture all upon him, and have no doubt, in perfect abandonment of soul. The internal evidence of the preparation of the children of the kingdom is great, that their King will immediately appear. The outward manifestations of his approach, in the earth, are loudly speaking to those who are not already smitten with blindness. We have nothing to fear in the issue of our long tried faith, for Jesus cometh, and

we shall be able to say, 'this is our God, we have waited for him.' Some things we have to fear, lest we grieve the sealing Spirit and lose our light—lest we get some stain upon our raiment of holiness to God,—lest we forget that 'God is love,' that 'love is the fulfilling of the law,' and be found smiting or grudging one against another, unconscious of the harm, and anxious about the mote.

'Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.' That all the afflicted remnant of Israel, may become ONE in the love of God, and be ready to receive the kingdom as little children, is the prayer of your unworthy sister,  
Philadelphia, June 23. C.S.M.

\*NOTE.—What does sister M. mean by 'a present God?' If she mean that God is present with his children in the same sense in which he has ever been, it is true. But if she mean that he is now 'present' in a different sense, it is false. Is our dear sister inclining to spiritualism?

#### LETTER FROM SISTER PERKINS.

**Dear Bro. Matthias:**—Your paper refreshes my weary soul; it is like water upon the parched ground. When I look around upon this sin shrouded earth, ripe for destruction—when I see those once-beloved brethren and sisters reaching out their hands after this world and its friendship, I feel to mourn over them, and say, Lord, who shall abide the day of thy coming? Who shall stand in this hour of temptation? It is he that hath put his trust in the God of Elijah. The prophet was not afraid to trust the word of the Lord, although he was not taken home as soon as he expected to have been, yet he knew the Lord would perform his word.

Dear brethren, let us hold on to every word of God, for it is only he that endureth to the end that shall be saved. I know that the Lord has led us by his Spirit thus far,—we of ourselves could not have endured the separation from our friends, and have our names cast out as evil—to be called the off-scourings of the earth; but blessed be God, through his grace given us, we can endure all things. I think I can feel the force of the words spoken by the prophet Daniel, 'many shall be purified and made white and tried.' We see they were purified first and then tried. How were they to be tried after being made white? After the 10th day of the 7th month came the trying time. Then the Lord began to sit as a refiner of silver and gold. It is he that will try our hearts and our faith, and see if we will cling to him and his Word, although it should call upon us to cut off a right arm; he will have a tried people. I have felt ever since the 10th day of the 7th month that the 7th angel of Rev. began to sound, and that we are now seeing that time of trouble spoken of in Daniel, also Isa. i. 27, 'Zion shall be redeemed with judgments, and her converts with righteousness.' I feel to rejoice that we can see such clear and abundant proof, that the Lord will soon redeem his people. My heart is lighted up in praise to God that he has kept me thus far, and I exclaim, glory to God! for the Lord God omnipotent reigneth: hallelujah to God! for he hath taken to himself his great power, and hath reigned.

Hold on, dear brethren; we shall soon see our Deliverer. Do not be alarmed if Satan does rage, for his reign is short, and he knows it.

Yours, in the glorious hope of having a part with you in the kingdom of our Lord and Saviour Jesus Christ.

MENETABLE M. PERKINS.

Bridgeport, June 23.

**Dear Bro. Snow:**—Bro. J. B. Cook has just paid us a visit, which was very refreshing to our souls. He is rich in faith, strong in hope, and firm in the belief that we have had the Jubilee trumpet and the midnight cry, and that soon the Lord will come to the joy of all those that hold fast and let no man take their crown. He goes to Cincinnati, and from thence to Indiana. May the Lord be with him, and may the Lord be with you, and uphold you by his own right hand, is the prayer of your brother in the hope of the gospel.

G. W. CHERRY.

Marysville, June 27.

him understand the vision of the 2300 days. 'Now I am come to make thee understand what shall befall thy people in the latter days: (says Daniel, what is meant by 'the latter days?') for yet (in the future is) the vision for (2300) days.' Then Gabriel marks carefully four kings to stand up (or receive the kingdom and reign,) yet in Persia, which signifies *before* the vision for days will commence; then Gabriel explains what shall befall his people during the 2300 years, while they are connected with the kingdoms of this world, and while these kingdoms have an ordinance from God to reign, which brings us to Dan. xii. 1, 'And at that time (2300 days of the vision) shall Michael (the Lord Jesus Christ: compare Zech. iii. 2, with Jude 9,) stand up (for the meaning of 'stand up,' see its application in every instance in this prophecy of chap. xi, which is, take, or receive the kingdom and reign. Certainly this is the same that is brought to view in Dan. ii. 41; iii. 13, 14; viii. 14, and also Rev. xi. 15, 'the kingdoms of this world are become the kingdom of our Lord and of his Christ,' that is, they are given to him, who then proceeds to judge the dead, deliver, and reward the righteous, and destroy the wicked. But who is Michael? the great Prince of the host, Prince of princes, Dan. xiii. Messiah the Prince, Dan. ix. Daniel's Prince, Dan. x, the Archangel, Jude ix., the Lord of Angels, Heb. i, Jesus Christ, Rev. xii., the Lord, Zech. iii.) which standeth for (or, in behalf of; hence as mediator during the time of tribulation, the children of thy people for, children of Israel); and there shall be (which signifies, after this time of taking the kingdom) a time of trouble such (that is, of such a character, read 2d Peter iii. 8-12;) as never was since there was a nation even to that same time (last clause of Daniel ix., *after* the consummation of the 2300 years, 'that determined shall be poured upon the desolator.' Who will be desolate at that time? read Rev. vi. 15-17; especially read where Daniel had been reading in Jer. xxi. 30-38, where is the description of the destruction of all the wicked of the earth at the time that the Lord utters his voice from his holy habitation or Jerusalem; hence, the time of trouble or destruction of the wicked will be at the deliverance of God's people; and *after* the kingdom is set up, as Dan. ii. 44; Luke xix. 24, John v. 25, 29, and at that time (of trouble) thy people shall be delivered, (who?) every one that shall be found written in the Book (of life); and many of the sleepers of the dust shall awake; these (the awakened,) to everlasting life; and those (the unawakened) to shame and everlasting contempt.' This verse on the resurrection is rather obscurely translated in our common version, therefore I have used Professor Bush's translation, 'And they that be wise (see verse 10) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.' Here is the end of the wonders, concerning which Daniel hears the inquiry in verse 6 for the time, 'How long to the end of these wonders?' and the answer is given under oath to the God of heaven, 'that it shall be for a time, times, and a half.' This period is one half of the whole seven times of the Gentiles, and Dan. vii. 25, is the other half; and that in Dan. xii. 7, finishes the 7 times, and hence ends where the 2300 days does, because the 7 times and the 2300 days measure the same indignation, except that the 2300 commences at a later date; therefore the answer on time in verse 7 brings us to the same point as the first clause of verse 1, namely, the end or consummation of the ordained time of the Gentiles, and to the decree of the Ancient of Days which gives the inheritance to the purchaser, Jesus Christ. But does the resurrection and deliverance of the saints take place at this appointed time? No, 'and when he shall have accomplished to scatter the power of the holy people, all these wonders shall be finished.' This expression carries us forward, to the deliverance and resurrection of the host, *after* the sanctuary is justified; therefore if this sentence is explained, and a time given, reaching to the end of it, the part of the question, Dan. vii. 13, concerning the host, yet unanswered, will be answered. 'And I heard, but I understand not: then said I, O my Lord, what the end of these wonders?' that is, the words which I have spoken are closed up and sealed till the time of the end, as verse 4, but in the time of the end many shall turn the words to and fro

there shall be great searching of the words which were spoken to Daniel, and consequently 'kn where shall be increased.' The words sealed up and closed were *prominently* the time, and who will dare assert, that before the end the wise will cease to increase in knowledge therein? But before explaining the duration of the time of the end, and hence the time when the last of the wonders shall be, he answers Daniel's question, as to what shall take place in that accomplishing time or little while, that is, explains how the power of the holy or wise people will be scattered, or desolated, until completed; for they were not to be delivered from the treading down in the end of the 2300 days. 'Many shall be purified (that is, they will not cast away their faith in this time of trial, but will justify themselves by living by faith in obeying the truth through the Spirit, 1 Pet. i. 2, 22,) and made white (by trusting in the efficacy of the blood of Christ to cleanse them from all unrighteousness Rev. i. 5, and vii. 14; Rom. vi. 24-25,) and made (read Rev. vi. 10; Heb. x. 35-39; Hab. ii. 2, 3; Ezek. xx. 33-38, none will understand, except those that endure, in this little while, the trials in consequence of 'the word of his patience.') This is the space of time after God begins to let 'his face shine upon his people,' at the end of the 2300 days, till he lets 'his face shine upon his people,' at the end of the 1335 days; these days are now to be appointed. Dan. xi. 31, 'Arms shall stand on his (Rome's) part, and they (the military power, which takes part in favor of the Roman government,) shall take away the continual abomination (Dan. vii. 13,) and they shall place the abomination that maketh desolate.' When was this done? I have proved, in two former communications, that it was done in A. D. 510, by armies making war in the Roman empire in behalf of the government, to suppress or take away the Pagan worship as the ruling church of the government, and placing the Papal or Romish in its stead. This was accomplished in 510, and was proclaimed by crowning the successful Christian Consul and Augustus, in the Catholic Church of St. Martin's. It is said that it was done in August, but the establishment of the Romish church must have been before the Pope could have paid the emperor. Dan. xii. 11-13, 'And from the time (A. D. 510,) the daily (or continual) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days (years, to A. D. 1809, or 'to the time of the end,' when the Romish church and kingdom was taken away and organized anew in July.) Blessed is he that waiteth and cometh (on this waiting and enduring time read Rev. iii. 10; Heb. x. 33-39; Hab. ii. 2, 3; Matt. xxv. 5-12; Luke xii. 35; Rev. xvi. 15, and Isa. xxi. 9,) to the 1335 days (years, to A. D. 1845, some time in July, as we clearly understand from the evidence.) But go thou thy way till the end: for (or, and) thou shalt rest and stand in thy lot at the end of the (1335) days.' When Daniel and all the wise and righteous come forth in the resurrection, and God shall justify and glorify them, or let his face shine upon them, and the King shall pronounce the kingdom theirs, then all these wonders will be finished, the time of desolation and trial will be finished, and the 1335 years will be finished.

In that little while some of the wicked shall understand, hence there can be no conversions; and those who were righteous up to the end of the 2300 days, who, in that waiting time cast away their confidence and turn back, shall not understand, unless they are zealous and repent before the days end, Rev. iii. 18-20; those who wait in the way of God's judgments, keeping 'the word of his patience,' and in that manner endure in the end, shall understand. It shall be as it was in the days of Noah, then the wise understood the time and the event, and hence were watching; but the wicked understood or knew not, although it was preached to them, and hence were not watching, and were destroyed. The wise went into the ark because of the waters of the flood, on the very day that the fountains of the deep were broken up, and the windows of heaven were opened; so it will be when the Son of man cometh, the wise will go into the ark in the air because of the destruction that is come upon the wicked.

A few words on Dan. xi. 2, as marking the commencement of the 2300 days, and I close.—The three kings were to stand up or reign yet, and also the fourth king before the vision of days

should learn. That first king was Nebuchadnezzar, who died in B. C. 562, as is established by a eclipse which occurred when he was in his death bed; and the same date is also established by the weight of standard chronologists: I consider that date infallible. Artaxerxes Longimanus, (of Ezra and Nehemiah) or Alhasuerus (of Esther) came to the throne in December of that same year. The 2300 years were to be dated 'from the going forth of the commandment to restore and build Jerusalem,' which was after the Babylonish captivity. The commandment began to go forth under Cyrus (Ezra i.) and continued under Darius, (Ezra vi.) but was completed in its going forth in Canaan under Artaxerxes or Alhasuerus. In March or April, B. C. 457, in the 12th Jewish month, at Esther's feast, (Est. ii. 16-18,) the king made a decree, releasing the bondmen (Jews) throughout his provinces, and gave great gifts. That decree is recorded in Ezra vii., by which decree the house of the Lord was to be beautified and fitted for the restoration of the Jewish worship, and the Mosiac government was to be restored in all the land, under judges and magistrates of Ezra's appointment. Ezra left Babylon the next month after the decree was made, and arrived at Jerusalem in the fifth month, or about August, B. C. 457, and by reading the last verses in Ezra vii., it will be seen that the king's commissions were delivered to the king's lieutenant and governors at the time of the sacrifices, or on the 10th day of the 7th month, according to the law. At that time the new judges &c., must have commenced, and the king's lieutenants, &c., gone out of office, and this is rendered quite certain by chap. ix. and x., as in the 9th month the judges, &c., came up from every city to Jerusalem. Hence they had been previously appointed and gone to their stations. The new judges, &c., commenced in the autumn of B. C. 457, would complete their term in the autumn of A. D. 1841. To which point, Oct. 22, 1841, 'the vision' was made plain on tables, and fulfilled the command of 1321. Also the key, 1440, ix. 24-27, of 'undoing the work' was fulfilled in A. D. 31, according to the best testimony that I have ever seen, for the time of the crucifixion, when was fulfilled 1360 1/2 years of the 2300, consequently the entire 2300 must have ended in A. D. 1841, Oct. 22. The 1335 began A. D. 540, and will consequently end at the same date in A. D. 1875 (and not in 1846 or 1847, as several brethren have been writing).

The dragon is indeed angry, and is going forth to make war with the remnant of the church, who keep the commandments of God, and have the testimony of Jesus Christ, or believe and obey the light from the law, and have the spirit of the prophecies. Nearly all Adventists professed to keep all the law at the 10th, but a mass have since cast away the faith they then had, and God calls them Laodiceans. O, let us all beware and hold fast that which we had; and if perchance we have cast away any of that faith and are become lukewarm, O let us be zealous and repent—heed the counsel of God's Word, Rev. iii. 16-20,—regain our former love, and spiritual discernment in his Word, and bring forth that God did not mock us when he commanded us to write the vision and make it plain, and when he told us to 'blow the trumpet,' by giving us a mistaken chronology and a false midnight cry. Those events were directed by God, fulfilled his Word,—and O may we keep our confidence.

H. H. GROSS.

New York, July, 12.

#### LETTER FROM BRO. PATTON.

Dear Bro. Snow:—David says, 'the secret of the Lord is with them that fear him, and he will show them his covenant;' and the Lord says, Gen. xlii. 21, 'My covenant will I establish with Isaac, which Sarah shall bear thee at this same time in the next year;' and Paul applies this as a type for us: Gal. iii. 28, 'Now we, brethren, as Isaac was, are the children of promise.' Now I firmly believe the wise man understand, and understand the TIME; I believe the HOLY Spirit will lead us into all truth, if we follow on to know the Lord, and do not cast away our confidence, or draw back unto perdition. Look at the circumstances under which Isaac, our type, was

promised. It was when the cry of Sodom had gone up before the Lord, and their sin was very grievous, and the Lord came to Abraham, and made known to him that he purposed to destroy it. Now Sodom and Gomorrah are plainly given as a type of the dominion that awaits the wicked; and here, in the type, its doom is fixed nine months before Isaac, the child of promise, was born. From the fact that Abraham and Sarah were 'past age' when Isaac was born, I think we may at least infer that the Gospel Age would be past some time before the antitype of Isaac would be fully released. Isa. lxvii. seems to me plainly to show us our position, and give us chronology. We have a very precious glorious promise—those that tremble at his Word; the Lord says he will 'look' to them, or, in other words, he will take care of them, (he will show them his covenant.) He says to them, 'Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.'

It is very clear that the Gospel Age is past at this point of time, for the Lord says he will 'choose their delusions, and bring their fears upon them,' (and he tells them why,) because when He called they did not hear. Then he is not calling them now,—not if he is choosing their delusions. When were the Bride and the Bridegroom united? On the 10th day of the 7th month. When may we expect the Bride to have her children? At the time appointed, or 'set time,' or 'according to the hour of life,' as in the case of Sarah, the type of Jerusalem which is abominable, which is the mother of us all: Gen. xlii. 21; xliii. 10-11. What will cause her to bring forth? 'A voice of noise from the city, a voice from the temple, a voice of the Lord, that rendereth recompense to his enemies.' This will bring on the travail of Zion, and AS SOON as she travaileth she will bring forth. 'Before she travailed she brought forth; before her pain came she was delivered of a man child;—(the first-fruit of them that slept, the first born from the dead).—Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? Yes, it will be even so; but when? At the set time, or according to the time of life, given in the type, Abraham staggered not at the promise, and his faith was counted to him for righteousness.

For one, I look with deep interest to about the 20th of the present month for full redemption; for this I groan and pray,—earnestly desiring to put off this body of corruption and put on incorruption—immortality; and inherit eternal life.

Yours in love,

R. PATTON.

West Philadelphia, July 3.

P. S. Since writing this letter, O what glory! O how precious is the Word of Truth! The Apostle Paul might well exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God.' O how plain it is that Sarah is represented as our mother, the type of Jerusalem which is abominable; and Isaac, the child of promise, (her seed,) a type of us. How absurd to call the church the bride! If so, where shall we find the antitype of Isaac? Glory to God for his Word!—it surely will lead us into the kingdom, and that very, very soon. R. P.

#### LETTER FROM BRO. STRONG.

Dear Bro. Snow:—In conjunction with Bro. Cherry, some time since, we forwarded to you \$1.00 for the Standard; we received it regularly since, and we find it mostly filled with meat in due season, and prefer its continuance rather than to confine ourselves to cold dishes, served up for us in the 'Morning Watch.' I have taken the 'Watch' and 'Midnight Cry' since they commenced, and, until within the last few months, have been much profited by its perusal; but of late it seems the rather to fall back than advance. While the 'Voice of Truth,' the 'Day Star,' and 'Hope of Israel,' all appear to reflect the light of truth, (perhaps not without some error, as to err is human,) yet, to me, the 'Morning Watch,' if it reflects any, it is but dimly. In other words it seems to set off back several years,—it is behind the time.

I think we are now in the 'dispensation of the fullness of

## THE JUBILEE STANDARD.

"Lift up a Standard for the People."

NEW YORK, THURSDAY, AUGUST 7, 1843.

## HUMAN SYMPATHY.

This principle is the basis of all the phenomena of animal magnetism or mesmerism. Although in its latent state it exists to a greater or less extent in every human being, and is not in itself evil, it is and has been, through the agency and influence of Satan, made the fruitful source and instrument of mischief. There are different modes of its development, and also various ways of exciting it into action. And in this last perilous time it behooves every child of God to understand the deceptive wiles of the enemy, that they may be prepared to resist him at every point of attack—steadfast in the faith.

One mode in which the principle of animal or human sympathy exhibits itself is by one body exerting an influence over another when two or more bodies are brought in contact or near together. This is produced by the operation of a peculiar atmosphere with which every living body is surrounded, and which, like man, possesses both a physical and moral character, i. e. it partakes of the qualities, both of body and mind, of the individual who is surrounded by it. Not only does this atmosphere possess this character but it becomes a medium through which, unless counteracted, one person exerts a powerful influence, either of body or mind, or both, over others. This influence is good or evil according to the character of the individual, and its degree is proportioned to the inherent similarity, or likeness, that exists in the qualities of the individuals. So far the principle is intimately connected with the phenomena of life and motion, and is constantly exerting a greater or less amount of influence, which is not immediately dependent on any supernatural agency, though while from moral impurity, it is derived from the great Author of our being.

The operation of this principle is seen in the sensible effect upon our mental and moral feelings, which is superinduced by the society of persons of kindred spirit. That such a sympathy of soul does exist all must acknowledge. But though it may be breathed from one to another, through the medium of written or spoken language, it is not dependent on words, but is felt to exist between persons of similar minds when in each other's company, even though the language of words be silent. This is peculiarly the case in religious meetings. When a company of persons of similar views and feelings are collected together, and brought in close contact with each other, breathing the same air, and at the same time within the circle of the same animal atmosphere, a mutual influence is felt—the animal spirits are excited—the nervous system, with the brain its grand centre of sensation and source of motion, is affected and made to act with greater intensity—and results many times are experienced which are attributed to the Spirit of God, when in fact a great part, if not the whole, is animal excitement.

An effect which may be considered entirely physical has been also seen, and proceeds from the same source. We mean the effect which is seen to result to one person's health, in consequence of their contact or close proximity with another. It is well known to physicians that if a young and healthy person

sleeps constantly in the same bed with a person who is diseased, for instance with consumption, he will be very likely to contract disease, though it be not of a contagious kind. This fact serves to illustrate the principle, and shows that there is an atmosphere of influence around every person, and should operate not only by way of instruction respecting certain phenomena, but as an admonition to avoid, as much as possible, the society of the impure.

But not only does one person exert a sympathetic influence, moral and physical, over another, by means of a magnetic atmosphere, whether with or without conversation,—but Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," avails himself of this medium of influence, and makes use of it as a powerful instrument of evil. It was the basis of the operations of ancient witchcraft. The necromancers and magicians of Egypt, those who "withstood Moses," performed their "enchancements," or false miracles by means of satanic influence, but many of their performances, no doubt, were conducted on the very principle of animal magnetism. And there are in these last times many false prophets or false teachers, who closely resemble the magicians of Egypt. Paul says, "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: [i. e. by false miracles] men of corrupt minds, reprobate [or of no judgment] concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." These false teachers are symbolically represented in the 13th chapter of Rev. by the two-horned beast that "deceiveth them that dwell on the earth, by the means of those miracles which he had power to do," &c. In the 19th chap. the same character is spoken of, and called "the false prophet." And in the 16th chap. one of those unclean, frog-like spirits goes forth "from the mouth of the false prophet." This is mesmerism, the basis of which is human sympathy, and which is the spirit that accompanies the multitudes of false teachers that, at this critical moment, are swarming the land. It is a complete counterfeit of the blessed Spirit of God. Let the little flock of God beware of it.

## VISION OF THE EAGLE.

An article on this subject, from Bro. Gibbs, will be found on our first page. We publish it out of respect to our brother and to awaken an interest in the subject. Still, although we believe in the inspiration of Esdras, and consider the general application made by Bro. G. to be correct, we think he errs in the details of his exposition. If the Lord will, we shall speak more fully on the subject hereafter.

## ISRAEL DAMMON.

This brother says, in the last "Day Star," that some remarks in the "Standard," showing a disposition to put down some or all of "our dear sisters," from speaking in the congregations, led him to suppose his letters would not be well received. It will be seen by referring to No. 17 of the "Standard," and the last page, that the obnoxious "remarks" are word for word from the teachings of the inspired apostles, Paul and John, without note or comment. Bro. D. says, "This sentiment cannot go with us." Cannot the Word of God go with them? If they cannot bear his Word, how can they stand when he appears? H

